A CHRISTIAN LETTER

of certaine Englisſh Proteſtants, vnfained fauourers of the preſent ſtate of Religion, authoriſed and profeſſed in ENGLAND: vnto that Reverend and learned man, Mr *R. Hoo.* requiring reſolution in certaine matters of doctrine (which ſeeme to ouerthrow the foundation of Chriſtian Religion, and of the church among vs) expreſſlie contained in his fiue books of *Eccleſiaſticall Pollicie.*

Mr Ric. Hooker.

Th. 4to L. 2.

1599.

4.

BIBLIOTHECA BODLEIANA

A Christian Letter of certaine English Protestantes, vnfayned fauourers of the present state of religion, authorised and professed in England: vnto that Reuerend and Learned man, Maister R. Hoo. requiring resolution in certayne matters of doctrine (which seeme to ouerthrowe the foundation of Christian Religion, and of the Church among vs) expresslie contayned in his fiue bookes of *Ecclesiasticall Policie*.

WHEN men dreame they are asleepe, and while men sleepe the enemie soweth tares, and tares take roote and hinder the good corne of the Church, before it be espied. Therefore *Wise men through silence permitt nothing looselie to passe away as in a dreame*. Your offer then, Maist. *Hoo*. is godly and laudable, to *enforme men of the estate of the church of God established among vs*. For the Teachers of righteous things, are highlie to be commẽded. And he that leadeth mẽ rightlie to iudge of the church of God, is to be beloued of all men. Howbeit sometimes goodlie promises are meere formal, and great offers serue onely to hoodwinke such as meane well. And as by a faire shew of *wishing well*, our first parents were fowlie deceaued: so is there a cunning framed method, by excellencie of wordes, & intising speeches of mans wisedome, to beguile and bewitch the verie Church of GOD. And such as are vsed for this purpose come in sheepes clothing. For he transfigureth him self into an Angel of light, who blindeth all men with vtter darknes. When wee therefore, your louing cuntrymen, vnfaynedlie fauoring the present state, and embracing from our heartes the Gospel of Christ, as it is preached and professed in England, being readie euery hower to giue vp our

liues for Gods glorie: and the honour of our Queene) hauing so goodlie a champion to offer combat in our defence, were made verie secure, and by the sweete sounde of your melodious stile, almost cast into a dreaming sleepe: Wee happelie remembring your Preface that there might bee some *other cause*, opened at the length our heauie eyes, and casting some more earnest and intentiue sight into your manner of fight, it seemed vnto vs that couertlie and vnderhand you did bende all your skill and force against the present state of our English church: and by colour of defending the discipline and gouuernement thereof, to make questionable and bring in contempt the doctrine and faith it selfe. For we saw the theme and the cause you haue in hand, to be notable simples, whereof a skilfull popishe Apoticarie can readilie make some fine potion or sweete smelling ointment, to bring heedlesse men into the pleasant dreame of *Well-weening:* while they closelie set on fire the house of God. And may wee not trulie say, that vnder the shewe of inveighing against Puritanes, the chiefest pointes of popish blasphemie, are many times and in many places, by diuers men not obscurelie broached; both in Sermons and in Writing: to the great griefe of manie faithfull subiectes, who pray for the blessed and peaceable continuance of her most gracious Maiestie, and of the estate of the Church of IESVS Christ; as it is nowe established among vs. And verelie such a thing offered it selfe vnto our eyes, in reading your bookes, and we had not skill howe to iudge otherwise; of the handling of your penne and of the scope of your matter. Notwithstanding becausé rash iudgemét may preiudice honest trauailes, and faithfull labourers may haue their vnadvised slippes, and we could not tell howe zeale, loue, or glorie might carie a man of such towardlie and excellent giftes, in the firste shewing of him selfe to the worlde; or that an earnest striuing & bending your selfe in heate of disputation against the one side, might dazell your eyes, and drawe your hande at vnawares to farre and too fauourable to the other side; or else peradventure we might mistake your meaning, and so wee should doe you wrong against our willes. We thought it therefore our parte, in regarde of our dutie to the Church; and most agreeing to charitie,

ritie, both for your credit and our eaſe; in all chriſtian loue to intreat you, that as you tẽder the good eſtate of Chriſtes church among vs, and of thouſands cõuerted to the goſpel, you would in like publike manner (but plainly and directlie) ſhew vnto vs and all Engliſh Proteſtantes, your owne true meaning, and how your wordes in diuers thinges doe agree with the doctrine eſtabliſhed among vs. And that not onelie for avoyding of offence giuen to many godlie and religious Chriſtians: but alſo that the Atheiſtes, Papiſtes, and other hereticques, be not incouraged by your ſo harde and ſo harſh ſtile (beating as it were, as we verilie thinke, againſt the verie heart of all true chriſtian doctrine, profeſſed by her Maieſtie and the whole ſtate of this Realme) to deſpiſe and ſet light, by her ſacred Maieſtie, the reverend Fathers of our Church and the whole cauſe of our religion. Wee haue made choyce therefore of a few principal things, which trouble manie godlie minded chriſtians, who aduiſedlie read ouer your bookes, that by the ſincere anſwering and vpright clearinge of them, you might ſatisfie vs all, both in them and in all the reſt, and free your ſelfe from all ſuſpition of falſhoode or treacherie, and make vs able to giue a reaſon of defence vnto all ſuch as ſtumble at your writinges. And for your better eaſe herein, and our more readie ſatisfaction, we haue compared your poſitions and aſſertions in your long diſcourſes, vnto the articles of religion ſett forth Añ. Dñi 1562. and confirmed by Parliament the 13. of her Maieſties moſt bleſſed & ioyfull reigne, and vnto the Apologies of ſuch Reverend Fathers and chiefe pillars of our church, as from time to time ſince the Goſpell began to ſhine among vs, haue written and preached, and euerie way laboured to advaunce and defende the ſame, with the Liturgie & church governement eſtabliſhed among vs. If you therefore good Ma. Hoo. will make it to appeare to the world, that in theſe pointes you are all one in iudgement with the church of Englande, and that your ſuch ſpeaches wherewith your godly brethrẽ are grieued, may beare ſuch ſence and meaning: or elſe (as euery humble chriſtian will doe) freelie and ingennouſlie acknowledge your vnwilling overſight, or at the leaſt (which we vndoubtedly beleeue you will neuer bee able) ſhew plainlie and by good de-

monſtration, that all our Reuerend Fathers haue hitherto bene deceaued; then ſhall we hold our ſelues very well contented and ſatisfied. Hoping therfore of your charitable, direct, plaine, ſincere, and ſpeedie anſwere, we tender here our doubtes vnto your chriſtian conſiderarion, and craue your brotherlie reſolution in manner and forme following.

1. The Deitie of the Sonne.

One foundation of chriſtian faith profeſſed by the Engliſh church is this: [a] *There is one true and liuing God. &c.* And [b] *Although we acknowledge the three perſons to be God and Lord, yet the Godhead of the Father and the Sonne is all one. &c.* Here we craue of you Maiſter *Hoo.* to explaine your owne meaninge where you ſaye, [b] *The Father alone is originallie that Deitie which Chriſt originallie is not.* Howe the Godhead of the Father and of the Sonne be all one, and yet originallie not the ſame Deitie: And then teach vs how farre this differeth from the hereſie of *Arius*, who ſayeth of God the Sonne: There was when he was not, who yet graunteth that he was before all creatures, *of thinges which were not.* Whether ſuch wordes weaken not the eternitie of the Sonne in the opinio of the ſimple, or at the leaſt make the Sone inferior to the Father in reſpect of the Godhead: or els teach the ignorant, there be many Gods.

a Artic. 1. de fide in ſacroſanctam Trinitatem.

b Quicunque vult, in the book of common prayer.

b booke 5. pag. 113.

Socrat. lib. 1. cap. 5.

2. The coeternitie of the Sonne, & proceeding of the holy Ghoſt.

Another foundation of our beleef: [a] *The Sonne is the Worde of the Father, from euerlaſting begotten of the Father. &c. and the holy Ghoſt proceeding from the Father and the Sonne.* Where we holde the coeternitie of the Sonne with the Father by expreſſe litterall mētion in the Scriptures found in theſe wordes: [b] *The Lord hath poſſeſſed me in the beginning of his way. &c.* And agayne: [c] *In the beginning was the Worde, and the Worde was with God, and the Worde was God. &c.* And againe: [d] *Glorifie mee thou Father with thine own ſelfe, with the glorie which I had with thee before the world was.* And we holde the procee-

a Artic. 2. & 5.

b Prouer. 8. 22.

c Iohn 1. 1.

d Iohn 17. 5.

ding

ding of the holy Ghoſt from the Father and the Sonne, by like expreſſe wordes of holy ſcripture: namelie, [c] *When the Comforter ſhall come, whom I will ſend vnto you from the Father, euen the ſpirit of trueth, which proceedeth of the Father. &c.*

c Ioh. 15. 26.

Shew we pray you your full meaning where you ſay: [a] *The coeternitie of the Sonne of God with his Father and the proceeding of the ſpirit from the Father and the Sonne, are in ſcripture no where to be found by expreſſe litterall mention.* Whether there bee not expreſſe litterall mention of theſe two pointes in the former alleadged places, and whether ſuch maner of ſpeeches may not worke a ſcruple in the weak chriſtian, to doubt of theſe articles; or at the leaſt ſo vnderproppe the popiſh traditions, that menne may the rather fauour their allegations, when they ſee vs fayne to borrow of them.

a Booke 1. pag. 86. 87.

The holy ſcripture containe all thinges neceſſarie to ſaluation.

[f] Artic. 6. De diuinis ſcripturis.

The Church of Englande profeſſeth: [f] *Holye Scripture containeth all things which are neceſſarie to ſaluation, ſo that whatſoeuer is neither read in it, neither can be proued thereby, is not to be exacted of any man, that it ſhould bee beleeued as an article of faith, or ſhould be thought to be required vnto the neceſſitie of ſaluation.* You on the other ſide ſaye: [b] *In actions of this kinde* (ſpeaking of direct, immediate, and proper neceſſitie final to ſaluation) *our chiefeſt direction is from ſcripture.* and agayne: *The inſufficiencie of the light of nature is by the light of ſcripture fullie and perfectlie ſupplied.* And in another place: [c] *It ſufficeth that nature and ſcripture doe ſerue in ſuch full ſorte, that they both iointlie and not ſeuerallie eyther of them be ſo compleate, that vnto euerlaſting felicitie we need not the knowledge of anie thing more then theſe two. &c.* Where you ſeeme vnto vs, that although you exclude traditions as a part of ſupernaturall trueth, yet you infer that the light of nature teacheth ſome knowledge naturall whiche is neceſſarie to ſaluation, and that the Scripture is a ſupplement and making perfect of that knowledge. Which being cõpared vnto pag. 127. where you affirme that the wante of moral vertues exclude from ſaluation. And pag. 82. where you make faith hope & charitie, to be taught only by ſupernatural trueth.

b Booke 2. pag. 122.

c Booke 1. pag. 88.

Lin. 36.

Laſt lin.

It

It seemeth to vs that naturall light, teaching morall virtues, teacheth thinges necessarie to saluation, whiche yet is not perfect without that which supernaturall knowledge in holy Scripture reveileth. Heere wee pray you to explane your owne meaning, whether you thinke that there be anie naturall light, teaching knowledge of things necessarie to saluation, which knowledge is not contayned in holy scripture: if you thinke, no: How then say you before: Not the scripture severallie, but nature and scripture iointlie, be compleate vnto euerlasting felicitie. If you say yea: how then agree you with the beleef of our Church: which affirmeth, that holy scripture contayneth all thinges necessarie to salvation? And here we pray you to shew vs, whether nature teach anie thing touchinge Christ, whether without or beside him any thing be necessarie: whether that in him we be not [a] *copleate*. Lastlie, whether you meane that the knowledge of humane wisedome concerning God, haue anie thinge not expressed in Scripture, or that morall virtues are any where rightlie taught but in holy scriptu. or that whersoeuer they be taught, they be of such necessitie, that the wante of them exclude from salvation, and what scripture approueth such a saying, or that cases and matters of salvation bee determinable by any other lawe then of holy scripture. And then tell vs howe you vnderstande these places following, and howe they agree with this your position of the light of nature and morall virtues: [b] *A man is iustified by faith without the workes of the law.* [c] Neither is there salvation in anie other. *For there is no other name which is giuen vnder heaueh amongst men by which we must be saued.* [d] *The naturall man perceaueth not the thinges of the spirit of God, for they are foolishnes vnto him. &c.* [e] *Except a man be borne againe, hee can not see the kingdome of God.*

a Coloss. 2. 10.

b Rom. 3. 27.

c Act. 4. 12.

d 1 Cor. 2. 14.

e Ioh. 3. 3.

4. Holy scripture aboue the Church.

The Reverend Fathers of our church, to avouch our forsaking of the Antichristian sinagogue of

Rome,

Rome, & cleauing to the ſcriptures of God, doe ſo farre make the iudgement of the ſcriptures aboue the Church, that with the auncient Fathers they ſay: [a] *In time of diſſention it is moſt behoofefull for the people to haue recourſe vnto the ſcriptures*; and that wee may in no wiſe beleeue the Churches them ſelues, vnleſſe they ſay and doe ſuch thinges as bee agreeable to the Scriptures. [b] *The triall of ſcriptures is neceſſarie to diſcerne the true church from all falſe congregations, which all boaſt of the ſpirit of trueth, as much as the true church.* And [c] *Only ſcriptures are a ſufficient warrand to euery Chriſtian to trie what is the word of God, and what is the worde of man. &c.* But you Maiſt. *Hoo.* doe ſaye: [d] *It is not the worde of God which doeth or poſſiblie can aſſure vs, that we doe well to thinke it is his worde.* And againe, [e] *By experience we all know, that the firſt outwarde motiue leading men ſo to eſteeme of the ſcripture, is, the authoritie of Gods Church.* And a litle before: [f] *Scripture teacheth vs that ſauing trueth which God hath diſcouered to the world by reuelation; and it preſumeth vs taught otherwiſe, that it ſelfe is diuine & ſacred.* Here we beſeech you Mai. *Hoo.* that if as our Reuerend Fathers affirme, wee may noe otherwiſe beleeue the Churches them ſelues, but as they agree to the ſcriptures, & that by them the true church is to be diſcerned, &c. and that onely ſcriptures, ſufficientlie warrant the triall of Gods worde, what certaintie of ſaluation wee can haue, in anie preſuming or motiue by the church, if the ſcripture cānot aſſure vs that it is the word of God. Are not theſe contradictorie? Tell vs therefore if your meaning be not that the authoritie of the church muſt do that which the ſcripture cannot doe, namelie to aſſure vs that they are the word of God. And our reuerend Fathers ſay, The church can not ſo aſſure vs, vnleſſe we trie it firſt to be the true church by the ſcriptures: Are not theſe contradictorie? They ſay: Onely Scriptures warrand vs what is the worde of God, you ſay they cannot aſſure vs of the worde of God, but preſume vs to be taught that thinge otherwiſe: Are not theſe contradictorie? Haue we not here good

a Replie of Eb. Iewell againſt Harding, arti. 15 pag. 537.

b Reioynd. to Briſt. replye by W. Fulk. pa. 84.

c ibid. pag. 99.

d Booke 2. pag. 102.

e Booke 2. pag. 146.

f lin. 38.

cauſe to ſuſpect the vnderpropping of a popiſh principle cõcerning the churches authoritie aboue the holy Scripture, to the diſgrace of the Engliſh church? If not, then recõcile your aſſertions vnto theirs, and ſhew mercie and trueth vnto our reverend Fathers. And therewithal we pray you to expound either by experience or otherwiſe; Whether the worde of God was receaued in the world, and beleeued by men, by the virtue and authoritie of the witneſſes, either Prophets or Apoſtles, or the holy church, or that ſuch witneſſes were not eſteemed for the wordes ſake: and the Church alway approued both by God & faithfull men, as the ſame was deſcribed, commended, and ordered by the rule of holy ſcripture. What thinke you of the [a] *beautifull feete that bringe glad tydings, and of the Kings, who for reuerence ſtopped their mouthes at it.* [b] *The people pricked in harte at Peters preaching. And the men of Berea ſearching the ſcriptures:* whether that in all theſe, the teſtimonie of man, as Prophet, Apoſtle or church did authoriſe the word of God, that it was beleeued? [c] or the demonſtration of the ſpirituall power of the word it ſelfe? And was not this the meaning of Saint Paule when reiecting letters of cõmendation, hee affirmeth that the Corinthians [d] were his epiſtle written in their heartes, which is vnderſtood and read of all menne. &c. Doeth he not preferre the power of the worde, teſtifying of it ſelfe, by the [e] converſion of the heart, before all other motiues, and by it he him ſelfe was authoriſed in their conſciences, and not it by him.

a Eſaie 52.6,14.

b Act. 2.37. and 17.11.

c 1 Cor. 2.4.

d 1 Cor. 3.1.2.

e Pſal. 19.7.

Laſtlie, ſhew vs where you finde that the ſcripture preſumeth vs taught otherwiſe, &c. What thinke you? Is it of man, or by man? or of God, that it ſo preſumeth: or doe not you preſume againſt the worde of God, to ſet vp mans teſtimonie, when we know that the [a] teſtimonie of God is greater. When the Iewes and the Gentiles did both oppoſe them ſelues againſt the goſpel, what

a 1 Iohn 5.9.

did

did it presume vpon? was it not of it selfe [b] the two edged sworde, pearching into the marrow of the bones: [c] the rodde of iron to crush in peeces the Nations, and the [d] armour spirituall to bring in subiection euery thought vnto the obedience of the knowledge of God?

b Heb. 4. 12.
c Psal. 2.
d 2 Cor. 10. 3. 4.

5 Of free will.

The Church of England professeth this groūd of faith: [a] *Without the grace of God (which is by Christ) preventing vs, that we will; and working togither while we will; we are nothing at all able to doe the workes of pietie which are pleasing and acceptable to God.* You to our vnderstāding, write cleane cōtrarie: namelie, [b] there is in the will of man naturallie that freedome, whereby it is apt to take or refuse anie particular obiect, whatsoeuer being presented vnto it. And a litle after: *There is not that good which concerneth vs, but it hath euidence enough for it self, If reason were diligent to search it out.* Heere we pray your helpe to teach vs: how will is apt (as you say) freelie to take or refuse anie particular obiect what soeuer, & that reason by diligence is able to find out anie good concerning vs: If it bee true that the Church of England professeth, that without the preventing and helping grace of God, we can, will, and doe nothing pleasing to God. To which beleefe of Englande the scripture accordeth, shewing that without the said grace of God, [a] *we are dead in sinnes and trespasses:* [b] *we are not sufficient of our selues to thinke anie thing.* [c] *It is God which worketh in vs the will and the deede, euen of his good pleasure.* Shew vs therefore howe your positions agree with our church and the scriptures. If you say you vnderstande reason and will helpe by the grace of God, then tell vs how we may perceaue it by your writing: whiche putteth difference betwixt naturall and supernaturall trueth & lawes. If you meane reason vncorrupted, not respecting how in trueth we are by Adams fall perverted, may wee not suspect that your whole discourse is subtill and cunning, because you pretend the naturall way of finding out lawes by reason to guide the will vnto that which is good, pag. 59. 62. 63. &c. or at the least friuoulous,

a Artic 10. De libero arbitrio.
b Booke 1. pag. 60, 61.
a Ephe. 2. 5.
b 2 Cor. 3. 5.
c Phil. 2. 13.

ſeeing man hath no ſuch reaſon without the grace of GOD, if you meane without the grace of God, and in the ſtate of corruption, as in deed all men naturallie nowe are. Heere wee deſire to be taught how ſuch ſayings ouerthrow not our Engliſh creed and the holy ſcripture in this matter, and therewithall ſhewe vs the true meaning of Saint Paule, and how he fitteth your diſcourſe in this place, namelie when he ſaith. Rom. 8. 7. *The wiſedome of the fleſh is ennimitie against God, for it is not ſubiect vnto the law of God, neither in deed can be.*

a Of fayth and workes.

The Church of England beleeueth, [a] *Onely for the meritt of our Lorde and Sauiour Ieſus Chriſt, through faith and not for Workes and our merites we are accounted righteous before God.* You ſaye, [b] *The Way of ſupernaturall duetie which to vs he hath preſcribed, our Sauiour in the Goſpell of Saint John doeth note, terming it by an excellēcie the Worke of God. This is the Worke of God, that you beleeue in him Whom he hath ſentē; not that God doeth require nothing at the handes of men vnto happines, ſauing only a naked beleefe (for hope and charitie we may not exclude) but that Without beleefe all other thinges are as nothing, and it is the ground of thoſe other diuine virtues.* And againe, [c] *The ſame things diuine lawe alſo teacheth, as at large we haue ſhewed, it doeth all partes of morall duetie; Wherevnto we all of neceſſitie ſtande bounde in regard of life to come.* And in another place, [d] *Euery mans religion is in him ſelfe the well-ſpring of all other ſound and ſincere verities, from whence both heere in ſome ſorte, and heereafter more aboundantlie their full ioy and felicitie ariſeth: becauſe while they liue, they are bleſſed of God, and When they dye, their Workes follow them.* And yet againe you ſay, [e] *I will not diſpute Whether truely it may not be ſayde, that pœnitent both Weeping and faſting, are meanes to blott out ſinne, meanes Whereby through Gods vnſpeakeable and vndeſerued mercie, Wee obtayne and procure to our ſelues pardon. Which attaynement vnto anie gracious beneſite by him beſtowed, the phraſe of antiquitie vſeth to expreſſe by the name of merite.* Heere wee deſire to bee reſolued how theſe your aſſertions can ſtande with the doctrine and beleef of the church of England; *Fayth only iuſtifieth.* To which the holy Scripture accordeth, ſaying:

a Artic. 11. De hominis iuſtificatione.

b Booke 1. pag. 82.

c Booke 1. pag. 95.

d Booke 5. pag. 221.

e Booke 5. pag. 208.

saying: [a] *If there had bene a lawe that could haue giuen life, surelie righteousnes had bene by the law: but the scripture hath concluded all vnder sinne, that the promise by the fayth of Iesus Christ might be giuen to them that beleeue.* And againe: [b] David declareth the blessednes of the man vnto whom God imputeth righteousnes without workes. For if from sound and sincere virtues (as you say) full ioy and felicitie ariseth, and that we all of necessitie stande bounde vnto all partes of morall duetie in regarde of life to come, and God requireth more at the handes of men vnto happines, then such a naked beleefe; as Christ calleth the worke of God: alas what shal we poore finful wretches doe, who can haue no confidence in the flesh being farre from those sounde and sincere virtues, and from manie (that we say not all) partes of morall dutie, in such measure, as the holy, iust & good law of God doeth require them; yea our verie righteous workes we finde to be stayned like a filthie cloth: when we cõpare them vnto that absolute righteousnes which is indeed pure & vnspotted before the eyes of God; therefore we clayme nothing by any duetie we doe or can doe, or anie virtue which wee finde in our selues, but onelie by that naked faith which is the work of God in vs, and maketh vs beleeue in him whom he hath sente, and by his stripes onelie we hope to be healed. Tell vs therefore by sounde and plaine demonstration what wee may trust to, whether the English beleefe be imperfect, without some necessarie additament: whether you thinke that not faith alone, but faith hope and loue, be the formall cause of our righteousnes, whether a man that hath faith can also doe all the works of the law, and so make vp that which is wãting in his naked faith: or that if he cannot, but falleth into sinne seuen times, yea sometimes into great sinnes, whether his faith may not saue him. Lastlie, whether there bee not other sufficient causes to induce a christian to godlines & honestie of life, such as is the [a] *glorie of God our Father:* [b] *his great mercies in Christ:* [c] *his loue to vs:* [d] *example to others*, but that we must do it to merit or to make perfitt that which Christ hath done for vs. And lastlie, shew vs

[a] Galat.3.21.22

[b] Rom.4.6.

[a] Mat.5.16.
[b] Rom.12.1.
[c] 1 Ioh.4.11.19
[d] 1 Pet.2.12.15

that phraſe of antiquitie whether it were in the Apoſtles time among the ſounder chriſtians, or in what time immediatlie following; or doe you not cloſelie make the popiſh doctrine of meritt by workes at the leaſt to be tollerable, to the diſgrace of our Engliſh creede?

7. The virtue of workes.

The church of England profeſſeth, that [a] *Good workes, the frutes of faith and following the iuſtified cannot abide the ſeueritie of Gods iudgement, and that The workes which are done before the grace of Chriſt, are not onely not acceptable to God, but alſo haue the nature of ſinne.* You ſay: [b] The moſt certayne token of evident goodnes, is, If the generall perſwaſion *of all men doe ſo account it.* And againe: [c] *Only mans obſeruation of the lawe of his nature is Righteouſnes; only mans tranſgreſſion ſinne.* [d] *Gods verie commaundements in ſome kinde as namelie his precepts comprehended in the law of nature, may otherwiſe be knowen then onelie by ſcripture, and that to doe them, howſoeuer we know them muſt needes be acceptable in his ſight.* Here we deſire to be inſtructed, howe the goodnes of theſe actions done by the light of nature, are to be vnderſtoode, eyther ſimplie in them ſelues, as nature onelie declareth and teacheth: or as men following the light of nature, iudge of them and ſo doe them: if you anſwere onelie as nature teacheth without regarde of man doeing according to nature, then can we not vnderſtande your diſcourſe, which ſeemeth to vs to teach, that by doeing ſuch operations of goodnes as nature teacheth, though he haue no further teachinge, it is righteouſnes and pleaſeth God. If you meane this ſecond, then I pray you, in what ſence can you call that righteouſnes in man, which our Church calleth ſinne: and doe you not eſtabliſh the Romiſh doctrine of *pura naturalia* and workes of congruitie? And if that be true which you ſay, that men doing ſuch workes, be acceptable in Gods ſight, doe you not make the Church of England to holde an errour, when they ſay they are not acceptable to God.

a Artic. 12. 13.

b Booke 1. pag. 63.

c Ibid. pa. 68.

d Booke 2. pag. 122.

8. Workes of ſupererogatiõ.

The church of England profeſſeth, that [a] *Works of ſupererogation cannot bee taught without arrogancie and wickednes.* And you ſay: [b] *God approued*

a Artic. 14.

b Booke 2. pag. 122.

ned much more then he commaundeth. Open vnto vs then that seeing you seeme to teach that the order and course of all things supernaturall, naturall, sensible and reasonable, is a diuine lawe, and so by it he commaundeth according to euerie kinde: and that in the former articles you appeare to vs to scatter the prophane graines of poperie, whether we may not iustlie iudge, that in thus speaking you sow the seede of the doctrine whiche leadeth men to those arrogant workes of supererogation. If not, shew your own meaning, and howe you esteeme of this Article of our beleefe.

9 None free from all sinne.

The Church of England holdeth, that [a] *Christ onely being the immaculate Lambe, was without sinne, and that we which are baptized and regenerated in him, doe all offende in manie things.* You say: [b] *Although we cannot bee free from all sinne collectiuelie in such sorte, that no parte thereof shalbe found inherent in vs, yet distributiuelie at the least all great and greeuous actuall offences, as they offer themselues one by one, both may and ought to be by all meanes auoyded. So that in this sense to be preserued from all sinne, is not impossible.*

a Artic. 15.

b Booke 5. pag. 102.

Heere we demaunde to be informed, that if all offende in manie things, and to say otherwise be a lye, as our Englisn creede affirmeth, how your saying can be true, that it is possible to avoyde all great and greeuous sinnes. And what manie things they bee whereof the scripture speaketh: Whether it meaneth not actual offences, great and greeuous; but that some may be excepted in regard of great sinnes: or whether you meane, that it is possible for all christians to be preserued from all great sinnes: and if so, why should it not bee as possible; from all small offences: and if from small and great, why doe we not keepe our robe pure and without spot vntill the comming of Christ, and so bee iustified more and more by our works, as the popish Cannons teach: but pray by Christes commaundement euery day, *Forgiue vs our trespasses.*

10 Predestination.

The Church of England beleeueth, that [a] *Predestination vnto life is the eternal purpose of God, whereby before the foundations of the world were layde, hee constantlie decreed by his counsell vnto*

a Artic. 17. De Prædestinatione.

vs

vs vnknowen to deliuer from the curse & destruction them whom he chose in Christ out of mankinde, & (as vessells made vnto honour) through Christ to bring them to eternall salvation. Wherevpon they who are indowed with so excellent benefit of God, are called according to his purpose, and that by his spirit working in a fit time. But you Mai. *Hoo.* seeme to vs, to affirme contrarie, when you say: [b] *If anie man doubt how God should accept such prayers in case they be opposite to his will, or not graunt them, if they be according to that him selfe willeth: Our aunswer is, that such sutes God accepteth, in that they are conformable to his generall inclination, which is that all men might be saued: yet alwayes he graunteth them not, for so much as there is in God a more priuate occasioned will, which determineth the contrarie.* Heere we begge your ayde to make manifest vnto vs, howe God eternallie predestinateth by a constant decree, them whom he calleth and saueth (as our Church professeth) and yet hath, as you say, a generall inclination that all men might be saued: Whether he foresaw not something that occasioned his will otherwise; so that he elected not all, but onely them whom he calleth and saueth, or that of his generall inclination he elected all men, but some more priuatelie occasioned him in time to alter his will, and to refuse them; or that some men gaue God occasiō that he saueth them, though he neuer decreed it before the foundations of the world. What meant the blessed Apostle where he sayeth: [a] Whom he predestinated them also he called: and whom he called them also he iustified. &c. Is this to bee vnderstoode of a constant decree, as we say, or of an inclination? Hee sayeth: [b] *God worketh all thinges after the counsell of his owne will.* Is this to be vnderstood, that vpon occasion sometimes hee either altereth his counsell, or decreeth something which hee had not thought vpon before. Saint Iames saith, that [c] In God there is no variablenes nor shadowe of turning. Is not this more then a variablenes or shadow of turning to incline one way, and vpon occasion to decree another. Doe not these wordes of yours giue some place vnto

[b Booke 5. pag. 104.

a Rom. 8. 30.

b Ephe. 1. 11.

c 1 Iam. 1. 17.

vnto chaunce and fortune: Doe they not make GOD as a man not of an all-sufficient knowledge, wisedome, and counsell, but inclinable some one way, till by occasion he finde a more better way. Where is that God you speake of in your [d] first booke, *of Whom and through Whom and for Whom are all things*. And where is that law by which he worketh, which you there call *eternall*, and therefore can haue no shew or colour of mutabilitie. Haue we not cause to feare that the wittie schoolemen haue seduced you, and by their conceited distinctions made you forget, *That you are neither able nor worthie to open and looke into the booke of Gods law, by which he guideth the worlde.* And yet you will say, There is in God an occasioned will. Good Mai. *Hoo.* helpe vs heere, and shewe vs howe we may thinke, that you incline not to the errour of poperie touching workes forseene, and that you fauour our churches beleefe. [d] pag. 50.

11 The visible church, and of the church of Rome.

The Churche of Englande doeth confesse, [a] *That the church of Christ is a companie of faithfull people, among whom the pure worde of God is preached, & the Sacramentes rightlie administred according to Christes institution, &c. and that the church of Rome hath erred, not onely in maners & ceremonies, but also in matters of faith.* Which by the Reverend Fathers of our Church is expounded thus: [b] Without Christ the church is no church, neither hath anie right or claime without his promise; nor anie promise without his worde. [c] The church of Rome being as it is now vtterlie voyd of Gods word, is as a lanterne without light. [d] We haue departed from that church which they haue made a denne of theeues, and in which they haue left nothing sound, or like to a church; & which thē selues did cōfesse to haue erred in manie things, euen as *Lot* in olde time out of *Sodom*, or *Abraham* out of *Chaldea*, *&c.* [e] The generall error and defection of the popish Sinagogue frō Christ his true Church foreshewed in the scriptures, is now manifest to the world

[a] Artic. 19. De Ecclesia.

[b] Eb. Iewell replie against Harding. Artic. 2. pag. 99.

[c] ibid. Artic. 6. pag. 366.

[d] Apolog. eccle. Angl. pag. 191. print. 1581.

[e] Noel. confut. Dorman. ca. 1. pag. 57.

by dissention from Christ and his holy Apostles doctrine, and from the doctrine of the churches by the Apostles foũded. And for this cause, they call the heresie of that Romish church *Apostasia Romanensium ab Ecclesia*, The [f] Apostasie of the Romish rabble frõ the church. And they cal the Pope *Apostatam, Antichristum*, an Apostata, Antichrist. And bindle vp in one bundle [g] Idolaters, superstitious persons, papistes and Atheistes; constantlie affirming, that [h] among English christians no other thing is ment by the name of papistes, then heretickes and traytours, Antichristians and Apostataes, enemies to God, their Prince, and their countrie. Now we finde in you these peremptorie affirmations: [i] *With Rome we dare not cõmunicate concerning sundrie her grosse & grieuous abhominations, yet touching those maine partes of christian trueth, wherein they constantlie still persist, we gladlie acknowledge them to be of the familie of Iesus Christ.* And a little before: *We hope that to reforme our selues, if at anie time we haue done amisse, is not to seuer our selues from the church wee were of before. In the church we were, and we are so still.* And in another place you would haue men, [a] *To acknowledge that it is due to the church of Rome to be held & reputed a part of the house of God, and a limme of the visible church of Christ.* And your principall reason seemeth to be because you say: [b] *That whiche separateth vtterlie: That which cutteth off cleane from the visible church of Christ, is plaine Apostasie; direct deniall, vtter reiection of the whole christian faith, as farre as the sonne is professedly different from infidelitie.* Heere you seeme vnto vs to come foorth, as an other *Elias*, to bring againe the people, vnto the God of their Fathers. They say that the church of *Rome* hath erred, not onely in manners, but also in matters of fayth. You; you call thẽ backe and say: *Sundrie grosse and grieuous abhominations.* They say that the church of *Rome*, as it is nowe, is vtterlie voyde of Gods word; as a lanterne without light, and that it is a denne of theeues, in which they haue left nothing soũd, or like a church, but is like *Sodom. &c.* You call them backe, and say: That they haue

f Fulk. ad cauill. T. Stapleton, ferè in princi.

g D. Whitgift pag. 178.

h W. Fulk. Reioynd. to Brist. replie to pa. 272.

i Booke 3. pag. 130.

a Booke 5. pag. 188.

b Booke 5. pag. 186.

haue mayne partes of christian trueth wherein they constantlie persist. They affirme, and that constantlie, that there is a general errour and defection of the church of *Rome* foreshewed in the scriptures, and therefore cald them Apostataes, and matched them with Atheistes. seeing it is nowe made manifest to the world, that they are departed from the doctrine of Christ & his Apostles, &c. you call them backe and say, we gladlie acknowledge them to be of the familie of Iesus Christ, and to be helde and reputed a parte of the house of God, and a limme of the visible church of Christ. And therefore you are bolde to affirme, that we seuer not our selues from the church we were of before: In the Church we were & we are so still. We are here in a streight except you helpe vs out. For if we beleeue you, we must thinke our reverend Fathers to haue misledd vs all this while; either of malice, or ignorance; if wee beleeue them we must thinke that Mai. *Hoo.* is verie arrogant and presumptuous to make him self the onelie Rabbi. We pray you therefore to reconcile these two iudgemets, that men fall not away to looke back into Egypt, or else explane your minde further, & shew vs some cleere demonstration of that you intende; whether you be not sorrie that wee are departed from the vnitie of that Sea, or that you thinke they erre not in matters of faith; & that all these great disputes about the church and bloodie dissentions and conflicts come by ouersight and too great zeale, and for want of knowledge in our Reverend Fathers, & in all those millions of learned men, that haue franklie giuen their blood for the detection and departing from that church, as from Antichrist and an Apostata. And heere wee pray you to shew vs out of divine trueth, your rule to discerne a Congregation to bee a member of the visible Church: whether whosoeuer holdeth anie one professeth trueth differing from infidelitie, may be reputed a member of the visible church, and whether you meane by infidelitie, nothing els but that which is not taught by the gospell of Iesus Christ, and they which holde anie part of that which you call supernaturall trueth (that is, as we take it, of that trueth which men know no otherwise but by the worde of God) they are not fallen into an Apostasie, &c. And heere we craue your iudgement of the Turke, how your rule fit-

teth them. For as wee thinke by reading his Alcoran, hee holdeth some mayne pointes of christian trueth, as namelie these:

Read Azoara 2.10.15.17. 20.29.45.56.

There is one God; and that he created all things without labour or wearines: and that he preserueth the things created: faith is giuen and augmented of God. He forbiddeth the adoring of saintes and images: affirmeth God to hate and abhorre the arte of Magicke: and teacheth the resurrection of all men from the dead. Shewe vs now whether the Turke be not of the familie of Iesvs Christ. Lastlie we pray you to open vnto vs, that seeing you saye the church of Rome is the house of God, whether a man continuing in that house, and neuer comming out to holde the true beleefe of Christ, as we doe in England, but renouncing and persecuting it to the death, whether such a one may be saued: if yea, why need we seuer our selues to so great trouble from her grosse and grieuous abhominations, if they bee not such as can extinguish our faith to our destruction. If no, why doe you not ioyne with our Reverend Fathers, to abandon that house where there is no saluation. Of Gods house it is said: *It is the grounde & pillar of trueth. The habitation of God by his spirit: and the glorious rest of Christ. In which God loueth to dwell, and wherin he hath delight, and the same hee will blesse in victualles, Priestes and Saintes. So that such as be planted in that house, shal florish in the courts of our God, they shall still bring forth fruite in their age. &c.* Shew vs wee pray you, whether these thinges may bee applied to the church of Rome rightlie and essentiallie, and what comfort wee may haue by departing from her communion; if shee be a parte of the house of God. &c. and these things we pray you to averre, not by humane witnesse, but by that which commeth down frō heauen. So did Elias.

1. Tim. 3. 15.

Ephe. 2, 22.

Esai 11. 10.

Psal. 132. 13, 14.

Psal. 92. 13.

12. Of preaching.

Againe out of this article ariseth another noe smal scruple, where our church constantlie affirmeth, that [a] *The visible church is that cōgregation of faithfull people wherein the pure worde of God is preached. Wherevpon the Reuerend Fathers of our church publickely teach, that* [b] *The true preaching*

a Artic. 19.

b Whitgift pag. 81.

ching of the Word is an essential note of the church. For which cause they interpret the parable of the seede, in this sorte: [c] *God is the husbandman, the Preachers of the Worde are the seede sowers, the seede is the Worde of God, the grounde is the hearts of men, &c.* And [d] *Therefore Christ did sende his Apostles to preach the Gospell, that thereby they might be brought to the beleefe of the Church.* And [e] *To this preaching he annexed such force of his holie Spirit, that it had greater strength and authoritie, then all the eloquence, then all the Wisedome, then all the learning, then al the pollicie and power of the Worlde: and that not onely in the Apostles, but also in the Preachers, who haue restored the pure light of the Gospell in these latter dayes, euen in those countries, whose Princes and people were professed aduersaries therof: vnto which accordeth the holy scriptures calling this preaching* [f] *A gifte of the grace of God,* [g] *to admonishe euery man, and to teach euery man in all Wisedome, that Wee may present euery man perfect in Christ Jesus.* Which thinges maketh vs much to muse what you meane where you say, [h] *Sith speach is the verie image whereby the minde and soule of the speaker conveyeth it selfe into the bosome of him that heareth. We can not chuse but see great reason, wherefore the Worde that proceedeth from God, who is in him selfe very trueth and life, should be (as the Apostle to the Hebrewes noteth) liuelie and mightie in operation, sharper then any two edged sworde. Now if in this and the like places, we did conceaue that our owne sermons are that strong and forcible Worde, should we not euen hereby imparte euen the most peculiar glorie of the worde of God, vnto that which is not his Worde? For touching our sermons, that Whiche giueth them their verie being, is the will of man, and therefore they oftentimes accordinglie taste too much of that ouercorrupt fountaine, from Which they come.* Heere Mai. *Hoo.* we are hampered with your words, becaufe they seeme to vs contrarie to the iudgement of our church. We therefore desire you hartilie to re-

c Bb. of Lincoln 1. sermon vpon Matth. 13. 3.

d Id. sermo 1. vpon Rom. 1. 16.

e Id. Sermo 1. pag. 4. 5. 6. & 7.

f Ephe. 3. 7.

g Colos. 1. 28.

h Booke 5. pag. 46.

ſolue vs, what you meane in this place by ſermons: whether it be not all one with that our Fathers call preaching of the word, conſiſting in teaching and exhorting by the worde of God; ſecondlie, what you meane by the being of a ſermon, whether the Logicall and Dialecticall frame by which men contriue their matter in ſuch and ſuch a forme: or that by the gift of the grace of God, [a] *waying and ſearching and fitting togither many ſentences, they ſeeke out pleaſant wordes & euery right writing and faithfull wordes, and ſo vtter* [b] *in their doctrine, integritie, grauitie, and the wholeſome worde which can not be reproued.* If you meane the former, then euerie declamation and formal oration in the ſchooles, may be called ſermons, for theſe are framed of the meere witt of man: if you meane this latter, then we thinke you teach contrarie to our church & the holy ſcriptures. You ſay our ſermons are not that ſtronge and forcible worde: They ſaye, it is an eſſentiall note of the true church, to haue true preaching of the worde: and namelie, the preaching of the pure worde of GOD, and that this hath ſuch a force as no eloquence, wiſedome, learning, pollicie, and power of the worlde can match. You ſaye the witt of man giueth our ſermons the verie being. They ſay, God ſent his Apoſtles: that the Preachers are the ſeede ſowers, and the ſeede is the worde of God, and that this is done by the gift of the grace of God. Heere we beſeech you to ſhewe the iuſt harmonie of your wordes and theirs, and therein to teach vs by ſounde demonſtration, that a man can preach the pure words of God by his owne naturall witt, without a gift ſupernaturall of the ſpirit to giue him vtterance and to ſpeak the word as he ought to ſpeake. If all that a man preach be the pure worde of God, what derogation is it to call ſuch a mans ſermons or preachings the ſtrong and forcible words. In euerie being there is (as you ſchollers teach) the matter and the forme; and that which ioyneth theſe togither, is the efficient. Vnto which of theſe will you applie the witt of man, if you ſay to the matter, then our church is againſt you, and ſayeth it is the pure worde of God: if to the forme, as, interpretation, doctrine and exhortation, then the holy ſcriptures doe tye vnto the

[a] Eccleſ. 12.8.

[b] Tit. 2.7.

a Rom. 12. 6. b 2 Pet. 1. 20. c 1 Cor. 12. 4. d Rom. 10. 15. e Ephe. 4. 8. 11.

the gift of the ſpirit, ſaying: [a] *That wee haue diuers giftes, as the gift of prophecie, teaching, exhortation, and no* [b] *ſcripture is of anie priuate interpretation.* If you make it the efficient, then the ſcripture ſaith: [c] *There are diuerſities of giftes, but the ſame ſpirit, and there are diuerſities of adminiſtrations but the ſame Lord, and there are diuerſities of operations, but God is the ſame which worketh all in all.* [d] *No man can preach except he bee ſente.* [e] *When he aſcended, he gaue giftes vnto men:* Here we pray you to teach vs how your ſpeaches conſent to theſe teſtimonies of our church and holy Scripture; or may you not meane that the Sermons of manie nowe a dayes who in ſtead of the pure word of God, doe moſt curiouſlie bring into the pulpitt, *Poetts*, *Philoſophers*, *Rhetoricians*, *Phiſitians*, *Schoolemen*, and whatſoeuer, either by fineneſſe of witt, or helpe of arte, they thinke may appeare fine & ſmooth to their hearers, and winne praiſe to them ſelues; may you not meane, I ſay; that ſuch our ſermons haue their being of the meere witt of man; or doe you thinke that the ſermons of our Reuerend Fathers, and more ſtayed diuines, which are verie warie, that in all their ſermons, whatſoeuer they ſpeake, may be the true ſenſe of holie Scriptures, and according to the proportion of faith; ſeeing they agree not with the familie of Ieſus Chriſt that is at Rome, are not therefore the ſtrong and forcible worde of God. And heere we pray you to teach vs, whether that all doctrine, interpretatiõ and exhortation which is truelie and meerelie the natural meaning of holy ſcripture be not the worde of God, or that the word is onelie in the letter of the text, as of Hebrewe and Greeke, or, if you will, truelie tranſlated: and which of theſe hath the word of God, he that alleadgeth the wordes as did the Tempter, or he that alleadgeth the true meaninge, as did our Saviour Chriſt, Mat. 4. 6. 10. Laſtlie, ſhew vs that if all our ſermons bee of the witt of man, and none the ſtronge and forcible worde of God, whether Romiſh Babilon may not chalendge our church to wante one eſſentiall marke, as preaching the pure word of God? And whether it be poſſible for the witt of man to giue beeing

vnto

vnto that which is an essential marke of the church of God, and of that which hath greater strength and authoritie then all eloquence, wisedome, learning, policie, and power of the worlde: And lastlie, open vnto vs whether that reverend Father did well, who graunteth that the worde of God *is not only in writing but in preaching, in Coũsels or Doctors*: Because Christ saith, *Hee that heareth you, heareth mee.* W. Fulk. replye to Brist. reioind. pag. 99.

13 Of the Ministers office.

The Church of England affirmeth, that [a] *It is not lawful for anie one to take to him selfe the office of preaching publikely or administring the Sacramentes in the church, except hee be first lawfullie called, and sente to doe these thinges.* And heerevpon our Reverend Fathers doe not only not defende nor [b] vse anie reasons at all to prooue that women may baptize, and therefore [c] would not haue the booke of cõmon prayer, touching baptisme in private to be vnderstood, to permitt women to baptize: but also cõstantlie affirme, [d] that God and well ordered churches forbidd Women to dispence that holy misterie. But you Mai. *Hoo.* haue another kinde of determinatiõ, where you say, [e] *Ministeriall power is a marke of separation, because it seuereth them that haue it from other men, and maketh them a speciall order, consecrated vnto the seruice of the most highest in thinges wherewith others may not medle.* And in another place: [f] *There is an errour which beguileth many, who much intangle both themselues and others, by not distinguishing seruices, offices, and orders ecclesiasticall: the first of which three, & in parte the seconde, may be executed by the laytie, whereas none haue or can haue the third but the cleargie.* From the whiche Cleargie you separate Catechistes, Exorcistes, Readers, and Singers, &c. And in another place you seeme to mainteyne & defende the practise of those churches, which (necessitie requiring) allowe baptisme in private, to be administred by Women; affirming elswhere [h] That diuers reformed churches doe both allow and defende that kinde of Baptisme. Heere we desire to knowe what you meane by ministe-

a Artic. 23.

b D. Whitgift pag. 516.

c Ibid. pa. 504. 793.

d Gervase Bab. vpon Gen. cap. 17. ver. 7. pag. 121.

e Booke 5. pag 228.

f Ibid. 240.

g Ibi. pa. 140.

h ib. pag. 150

niſteriall power, whether you take it actiuelie, as that euerie miniſter, or all Miniſters haue power to make an order conſecrated to the ſeruice of God; or paſſiuelie that by their calling they are made to haue the authoritie and power of a Miniſter, or that you vnderſtand by it the formall cauſe of their miniſterie, by which they differ from al other orders, or that you meane the holy vnction and character, which the church of Rome giueth in their conſecration of prieſthoode. And this wee deſire, becauſe we finde our church and Reverend Fathers, ſpeaking like to [a] holy ſcripture, to vſe plaine, good and ſenſible termes, to note out the difference of a miniſters eſtate from other mens: and yours ſeemeth to carie another kinde of ſtile more befitting the glorie of the Romiſh character, then the ſimplicitie of our miniſterie. Our church ſaieth, they muſt bee called that preach publicklie: you ſay, a Catechiſt (or whom wee finde in [b] aūcient time to haue bene ſuch as *Clemens* and *Origine* in *Alexandria*, as to whom the people came to heare the preaching of the word of God) is none of the order of the Cleargie; meaning, as wee think, without this miniſteriall power. We pray you thē to ſhew vs, whether you meane by miniſteriall power, Cleargie, or order, that which our church meaneth by calling: if you doe, then we ſee not how you and they agree; that you allow a Catechiſt, which is an office, to preach the worde, which is not of the Eccleſiaſticall order, and as we ſay, hath no calling therevnto, and our church ſaieth, that it is not lawfull, &c. Againe, our Church ſaieth, that it is not lawfull to adminiſter the Sacramentes without that calling: and that God and well ordered Churches forbidd Women to baptize: you (as wee thinke) contrarie to our church, maintaine ſuch churches as allow the private baptiſme by Women in caſe of neceſſitie: and you ſaye, diuers reformed churches allow and defende ſuch baptiſme. Heere wee intreate you to declare the agreement of theſe ſayings: and whether becauſe you ſay that the ſpeciall order (you ſpeake of) is conſecrated vnto the ſeruice of the higheſt in thinges wherewith others

[a] Heb. 5. 4. No man taketh this honour to himſelf, but he that is called, &c.

[b] Euſeb. book 6. cap. 3. and 6.

may not medle: your meaning be, that lay people in case of necessitie, may medle with those thinges which our church saieth is not lawfull without calling, or that because you would haue the ministeriall power to be a marke and character, you giue libertie to preaching & baptizing, as to certaine seruices: and that the character and indeleble order, hath nothing to it selfe peculiar but the making of the body of Christ in the Sacrament, and offering him vp in sacrifice to his Father, that the laitie, women, and catechist may not medle with that. And heere wee desire to vnderstande whence you fett that worthie distinction, the ignorance whereof beguileth manie; and that you would declare the same by holy scripture, & bring vs one pregnant proofe to shew the errour of our church in affirming preaching and ministring without calling, to bee vnlawfull: or else declare the exception either by scripture, or by some order or interpretation published by our church; or some of our Reuerend Fathers, which also may haue their harmonie with the sayings of the Reuerend Fathers by vs before rehearsed. And lastlie, whether that you in these three places are not cõtrarie to your self, or that you make not a deluding proposition, which contayneth a generall prohibition without limitation, which yet is not generall but must haue exception. And if you place Readers as distinct from cleargie, what may we thinke you esteeme of our reading ministers; are they no cleargie men?

24 Of the Sacraments.

It is an Article of our faith, that [a] *The Sacramentes instituted of Christ, are not onely markes of christian profession, but rather certayne testimonies and effectuall signes of grace and of the good will of God towards vs; by which hee doeth worke inuisiblie in vs: and doeth not onelie stirre vp, but also confirme our faith towardes him selfe.* Which by the reverend Fathers of our Church is interpreted thus: [b] *Sacraments are visible wordes, seales of righteousnes, and tokens of grace.* [c] *The soule of man & not the creature of bread or water receaue the grace of God. &c. The grace of God is not in the visible signes but in the soule.* [d] *The substance of all*

a Artic. 25. De Sacramentis.

b Apolog. eccles. Angl. cap. 10. diui. 1.

c Defense of the Apolo. 2. part. pag. 204.

d Ibid. pag. 134.

Sacra-

Sacramentes is the worde of God; which St Paule calleth verbum reconciliationis, *the worde of Attonement: this worde is the instrument of remissio of sinne. The Sacraments are the seales affixed vnto the same: the Priest is the meane.* And speaking of all the faithfull to bee one bodye, *all endewed with one spirit*, they further say: [c] *This marvelous coniunction and incorporation is first begonne and wrought by faith, &c. Afterward the same corporation is assured vnto vs and increased in our baptisme, &c.* And for that we are verie vnperfect of our selues, and therefore must dailie proceede forwarde, that we may grow vnto a perfect man in Christ: *Therfore hath God appointed that the same incorporation should bee often renewed and confirmed in vs by the vse of the holy misteries; wherein must bee considered, that the said holie misteries doe not beginne but rather continue & confirme this incorporation.* Heere wee demaunde howe it may appeare vnto vs that you broach not a new doctrine diuers and cõtrarie to our beleefe in Englande. When you say that [a] *The Sacramentes chiefest force and virtue consisteth in this that they are heauenlie ceremonies which God hath sanctified and ordayned to be administred in his church. First as markes to know when God doeth imparte the vitall or saving grace of Christ vnto all that are capable thereof. And secondlie, as meanes conditionall which God requireth in them vnto whom he imparteth grace.* And in another place: [b] *It is a braunch of beleefe, that Sacramentes are in their place no lesse required, then beleefe it selfe. For when our Lord & Saviour promiseth eternall life, is it any otherwise then as hee promised restitution of health vnto Naaman the Sirian, namely with this condition, Washe and be cleane.* And in another place you say, that [c] *both the Worde and Sacraments haue generatiue force and virtue.* By which your wordes we are greatlie amazed, that our Church hath left out in her creede; and the Reverend Fathers haue not taught vs, that which is (as you say) the chiefest force and virtue of the Sacraments. Where finde you that God ordained the Sacramentes to tell vs when God giueth grace, and that they are meanes conditionall, and as necessarie as faith? Teach

c Repli. to Hard. answ. by I. Iew. Bb. of Salisbur. Artic. 1. pa. 36.

a Booke 5. pag 126.

b Ibi. pa. 133.

c ib. pag. 105.

vs we pray you by holy ſcripture theſe three chief virtues of the Sacraments. The furtheſt that they ſay (as we gather) is to make them ſeales of aſſurance, by which the ſpirit worketh inviſiblie to ſtrengthen our faith; and they ſeeme to ſquare their faith by holy ſcripture: which propoūdeth [d] *Abraham* to be an example of the true way of iuſtifying, & a paterne to all the children of God, namelie; [e] that he was firſt iuſtified by faith, and after receaued the Sacrament as a ſigne to bee a ſeale of the righteouſneſſe of his faith. Shew therefore whether we ought not to goe further then our church or holy ſcripture, vnleſſe we will leaue out the cheefeſt virtue of the Sacramentes. Moreouer they ſay the grace of God is not in the viſible ſignes; you ſay, they are meanes cōdicionall. they ſay that grace (which they cal *this marvelous coniunction and incorporation*) is firſt begon and wrought by faith, and afterwarde is aſſured and increaſed by the Sacramentes: you ſay, the ſacraments haue the generatiue force and virtue as well as the worde. They ſay, that the ſubſtance of all Sacramentes is the worde, &c. and that the Sacraments are the ſeales affixed to the ſame; which being borowed frō the Apoſtle out of the former recited place, Rom. 4. doeth argue that the neceſſitie of the ſacraments, is not comparable to that of faith. For by this he proueth Abraham to be iuſtified by faith without workes, becauſe he firſt was iuſtified by faith before he receaued the Sacrament, and that the Sacrament was but a ſigne and ſeale of his faith; ſo that he excludeth the Sacrament as it is a worke, and as you call it [a] a morall inſtrument of ſalvation, from all copertenerſhip with faith in the matter of iuſtification. You make it a meanes condicionall, and no leſſe required then faith it ſelfe, and of as abſolute neceſſitie as that to Naaman: waſh and be cleane. Theſe things, good Mai. *Hoo.* we can not reconcile, and therefore we are ſutors vnto you to ayde vs in the ſame, and to make your minde to appeare not to ouerturne the fayth of our church: and heerein to tell vs where you finde, that the grace of God is tyed to anie time, as namelie the time of the Sacramentes: or whether the Sacramentes teach vs ſome other time: and whether the cōdition of Sacraments make not

d Rom. 4. 1. 23.

e ibid. ver. 10. 11

a Booke 5. pag. 128.

not for the additament of workes vnto fayth, in that which the Englisſh church holdeth to bee onelie & properlie of faith. And laſtly whether ſuch ſpeaches be not meerelie popiſh & accurſed mixture of humane follie, giuing a further grace to the bleſſed Sacraments then God hath ordayned; and heerein explane vnto vs, whether a man dying without faith, & yet receaueth the Sacraments, can be ſaued; or that a man hauing faith, & neuer any ſacrament, may not be ſaued; or whether anie cā be ſaued, if the condition of ſalvation be the vpright and perfect performance of all moral dueties which God requireth expreſſlie in his word.

15 Of Chriſtes inſtitution.

a Artic. 26. De vi inſtitutionum divinarum.

The Church of England affirmeth, that a *By the malice of wicked mē which are ouer the adminiſtratiō of the Sacraments, the effect of the things ordayned by Chriſt is not taken away, or the grace of Gods giftes diminiſhed, as touching them which receaue by faith and orderlie the things offered vnto them. Which for the inſtitution of Chriſt and his promiſe, are effectuall, although they be adminiſtred by euill men.* Wherevpon the Reverend Fathers define a Sacrament to bee b *A reverend and holy miſterie ordayned of God: Wherein hee by his holy Worde and promiſe doth both ſtirre vp & practiſe the faith of his people, and by the operation of the holy ghoſt, increaſe his grace in them. &c.* And of the intention of the church, they ſay: c *This is the verie dungeon of incertaintie. The heart of mā is vnſearcheable, if we ſtay vppon the intention of a mortall man; We may ſtande in doubt of our own baptiſme.* You ſeeme to ſpeake otherwiſe where you ſay: d *Wee muſt note that in as much as Sacraments are actions religious and miſtical, Which nature they haue not vnleſſe they proceed frō a ſerious meaning, and what euerie mans priuate minde is, as we can not know, ſo neither are we bounde to examine; therefore alwayes in theſe caſes the knowen intent of the church generally doeth ſuffice; and where the contrarie is not manifeſt, we muſt preſume that he which outwardlie doeth the worke, hath inwardlie the purpoſe of the church of God.* Heere we deſire to be inſtructed how theſe

b Thom. Bb. of Lincolne ſerm. 1. vpon 1. Cor. 10. 1.

c Bb. Iewell replic. to Hard. Artic. 1. pag. 34

d Booke 5. pag. 129.

two opinions can ſtande togither. The one which ſayeth the Sacraments are effectuall through the inſtitution of Chriſt and his promiſe; the other which tyeth it to the good meaninge of the Prieſt or of the Church. Againe, the one ſaieth the intention of the Church is the verie dungeon of incertaintie; to make vs doubt of our Baptiſme: the other, that the Sacraments haue not the nature to be religious and miſticall, without a ſerious meaning, that is, the intent of the church. Theſe things we pray you to reconcile, and therewithall to ſhew vs howe the intent of the church can giue them their nature to be actions religious & miſticall, and yet our reverend Fathers ſay they bee holy miſteries ordayned of God. Reſolue therefore whether the virtue of the ſacrament depende vpon the inſtitution and promiſe of God, or vpon the good meaning of the Prieſt or of the Church; or vpon both: and whether they cannot haue the nature of religious actions and miſticall without the intent of the Prieſt or of the Church; and ſo whether the church may ordaine a miſterie; or that the miſteries ordained of GOD haue not their nature and forme with the preſuppoſed intent of the Church. Whether God in ordayning theſe miſteries were holpē by the ſerious meaning of the church, or did except that they ſhould not bee miſteries, without the liking and allowing of the church, by their good meaning. And laſtlie, whether your aſſertion be not meere poperie, a humane invention, and an inducement vnto that (which is calléd *fides implicita*) that it ſhould ſuffice a man to beleeue as the church beleeueth, &c. And herewithall ſhew vs what comforte we can haue in the vſe of the Sacramentes, if they can not be actions religious and miſticall, vnleſſe they proceede from the intent and purpoſe of the church, beeing (as our Reverend Fathers eſteeme) the verie dungeon of vncertaintie.

The Church of Englande profeſſeth, That

86 Neceſſitie of Baptiſme.

[a] *Baptiſme is a ſigne of regeneration, by whiche as by an inſtrument, they which rightlie receaue baptiſme, are ingrafted into the Church: the promiſes of remiſſion of ſinnes and of our adoption to bee the children of God by the holy Spirit, are viſibly ſealed, our faith is confirmed, and by the force of the*

[a] Artic. 27. de Baptiſme.

calling vpon the name of God, grace is increased. Which the Reverend Fathers of our church doe expound in this sense: [b] *The children of the faithful are borne holy*, and notwithstanding *by nature they be the children of anger, yet by Gods free election, they be pure & holy.* This is Saint Paules vndoubted doctrine; which notwithstading, he neuer despised the Sacraments of Christ. And that [c] *A man may stande in the state of saluation & out of all daunger of damnation before he be baptized.* And the contrarie to this they call [d] fearfull doctrine, iniurious to thousands of poore infants, & blasphemous against the bottomlesse mercie of a sweet and tender Father, who hath saide; I will be thy God and thy childes, not adding anie condition of baptisme if it can not be had as it ought: and heerevpon they affirme that Sacraments make not the couenantes, but only seale them, and that God hath not thus inthralled his grace (that there is such necessitie, that either women or all sortes of persons should dispense the holy misteries, to the ende that no poore creature might be cast away for wante of it) nor taught his church in his worde, but quite contrarie, as we see by telling Abraham his couenant reached to his seede, and by differring the seale of the same; to witt, circumcision to the eight day. You Maister *Hoo.* speake to our vnderstanding a farre differing language: namely, [a] *Predestination bringeth not to life, without the grace of externall vocation wherein our baptisme is implyed. For as wee are not naturallie men without birth; so neither are we christian men in the eie of the church of God but by new birth. nor according to the ordinarie course of diuine dispensation, new borne, but by that baptisme which both declareth and maketh vs christians. in which respect we holde it to bee the doore of our actuall entrance into Gods house, the first apparant beginning of life, a seale perhaps to the grace of election before receaved, but to our sanctification heere a stepp that hath not any before it.* And againe: [b] *The fruit of Baptisme dependeth onely vpon the couenant whiche God hath made; that God by couenant requireth of the elder sorte fayth and Baptisme,*

b Bb. Iewell defen. of Apol. 2. part pag. 150.

c Bb. Babingt. vpon Gen. ca. 17. vers. 12.

d This is disputed at large by Bb. Bab. in Gen. ca. 17. vers. 12.

a Booke 5. pag. 132.

b Booke 5. pag. 146.

tiſme, in childrẽ the ſacrament of Baptiſme alone. And in another
c Ibi pag. 135 136. place: c *We haue for baptiſme no day ſett as the Iewes had for circumciſion, neither haue wee by the lawe of God, but onely by the churches diſcretion, a place therevnto appointed. Baptiſme therfore euen in the meaning of the lawe of Chriſt, belongeth vnto infantes capable thereof, from the verie inſtant of their birth, which if they haue not howſoeuer, rather then looſe it by being put of, becauſe the time, the place, or ſome ſuch like circumſtance, doth not ſolemnly enough concurre, the church as much as in her lyeth, wilfullie caſteth away their ſoules.* Heere are we at our wittes ende, not knowing what to beleeue. For if our Engliſh confeſſion bee true that baptiſme is a ſigne of regeneration, and viſibly ſealeth our remiſſion of ſinnes and adoption, and increaſeth grace, &c. we know not what to make of that you ſay: Baptiſme to be the firſt apparant beginning of life, a ſeale perhaps of the grace of election, and that there is no ſtepp of ſanctification before Baptiſme. And againe, if it be true (as you ſay) Predeſtination bringeth not life without the grace of externall vocation, wherein baptiſme is implyed; what ſhall we thinke of that our Reverend Fathers ſay: A man by Gods free election is holy and pure; and that before Baptiſme a man may ſtande in the ſtate of ſalvation. And if our churches doctrine be true; that baptiſme is a ſeale of remiſſion of ſinnes, and that the Sacramentes make not the couenantes but are ſeales of the covenantes, howe can yours bee true that by couenant God requireth fayth and baptiſme in the elder, and baptiſme alone in children. Is baptiſme parte of the couenant, and more then a ſeale? And ſeeing our Reverend Fathers affirme that God and well ordered churches forbidd baptiſme by women, and that God hath not inthralled his church to ſuch vrgent neceſſitie, and that ſuch doctrine is fearfull, iniurious, and blaſphemous, and our ſweete and tender Father hath ſaide: I will be thy God and thy childes, not adding anie condition of baptiſme, if it cannot be had as it ought. How can it bee well in you to make it a bloodie and wilfull caſting away of ſoules, if the church provide not that children haue baptiſme howſoeuer. And heere we pray you to teach vs whether the couenant and Sacramentes in the Goſpell bee not the ſame in nature,

ture, virtue and ſubſtance that they were vnder the lawe, or that our Sacramentes haue more neceſſitie. And if ſo, why our Reverend Fathers diſavow the neceſſitie of Baptiſme, to be done anie other wiſe then as it ought, becauſe God appointed circumciſiō till the eight day. is there a further grace in our ſacramēts, or haue they not ſomewhat in the worke wrought, whiche the Sacramentes of the law had not: We pray you therefore, plainelie and diſtinctlie to ſhew vs your minde; whether righteouſnes cōmeth by baptiſme, or by faith. And ſeeing notwithſtanding all theſe harde and peremptorie ſpeaches, you ſometimes ſaye, that [a] *grace is not abſolutelie tyed to ſacramentes: and the neceſſitie of receaving not ſo abſolute, as that of adminiſtring the Sacramentes.* Wee would faine knowe what you holde and affirme; what manner of neceſſitie you meane. For if grace be not abſolutelie tyed vnto Sacraments, and neceſſitie of receaving Sacraments not abſolute; we knowe not what ſhould make neceſſitie of adminiſtring abſolute, but that as our Reverend Fathers ſay, we are not enthralled to appoint or ſuffer it to bee done by Women or lay perſons, if it cannot be had as it ought: and if GOD haue not added any ſuch condition of baptiſme, where borrowed you that diſtinction? Wee can not tell where to finde you, or how to take your meaning, or at the leaſt that your minde concurreth with the doctrine of the church of Englande: we expect therefore and pray you to declare faithfullie theſe thinges vnto vs.

a Pag. 134. 135.

17 Of Tranſubſtantiation.

The Church of Englande pronounceth, that [a] *The Tranſubſtantiation of the bread and wine in the Euchariſt, can not bee proued by the ſacred Scripture, but is againſt playne wordes of Scripture, overturneth the nature of the ſacrament, & hath giuē occaſion of many ſuperſtitions.* And for this cauſe our Reverend Fathers call it: [b] *A monſtrous & blaſphemous doctrine:* [c] *bringing in doubt the trueth of Chriſts body.* [d] *Contrarie to Chriſtes wordes, ſayinge: It is expedient that I goe awaye, Joh. 16. 7. and to that of Peter: Whom the heauens*

a Artic. 28. De cœna Domini.

b Th. Bb. of Lin. vpon 1 Cor. 10

c Nowel. Catechiſ.

d Preſat. & proteſtatio Nic. Rid. habit. 20. April. in ſcol. pub. Oxō. anno 1555. Read alſo booke of Mart. pag. 1327. print. 1576.

must contayne vntill the time that all things bee restored, Act. 3. 21. disagreeing *from the articles of faith*, *Hee ascended into heauen, sitteth at the right hande of God the Father, &c.* making voyde *the institution of Christ, which is to continue till he come, &c. casting holy things to prophane, as whoremongers, murderers, &c. mise and dogges to receaue the true reall body of Christ. causing most cruell eating of mans flesh, and manie monstrous miracles: accidentes without subiectes: the body of Christ without his qualities and true manner of a bodye: nourishinge the Marcionist to beleeue the phantasticall body of Christ, and Eutichians confounding the two natures of Christ, and therefore they which affirme transubstantiation are indeed right Sacramentaries and Capernaites.* In regarde whereof we intreate you Mai. *Hoo.* to make a fitt construction of your wordes, were you say: [e] *Sith we all agree that by the sacrament, Christ doeth reallie and truelie in vs performe his promise: why doe we vainely trouble our selues with so scarce contentions. whether by consubstantiation or els by transubstãtiation the sacrament it selfe be first possessed with Christ or no: a thing which no way can eyther further or hinder vs howsoeuer it stande, because our participation of Christ in the Sacrament, depẽdeth on the cooperatiõ of his omnipotent power, which maketh it his body and blood vnto vs, whether with change or without alteration of the element, such as they imagine, we neede not greatlie to care nor inquire after.* In all which words you seeme to make light of the doctrine of transubstantiation, as a matter not to be stoode vpon or to bee contended for, cared for or enquired into: Which maketh vs to marvell howe our Church and Reverende Fathers haue all this time passed, bene deceaued. What should cause them to affirme it to bee a thing contrarie to the playne wordes of scripture, ouerturning the nature of the Sacrament, to call it monstrous doctrine: why so manie reverend Fathers, as *Crammer, Ridley, Hooper, Latimer, Rogers, Bradford, &c. haue giuen their liues in witnes against it, if it bee a thinge that neither furthereth nor hindreth, a thing not to bee cared for, nor enquired after?* And heere we pray you ingeniously to shew whether your meaning bee to bring that side into creditt by softening

[e] Booke 5. 176. 177.

the

the odiousnes of their heresie, and our side into suspition of peeuishnes, for standing vpon trifles; which the rather we desire to be resolued in, because elsse where you call the enemies to Transubstantiation [a] *Sacramentaries*, and [b] labour to shew a certayne vbiquitie of Christes manhoode and of his bodie, and of his soule, which seemeth to vs that you would giue a gentle construction of Popish opinions, and privilie robbe the trueth of our English creede of her due estimation. If you call our Reverend Fathers Sacramentaries for oppugning transubst. and they againe call the maintayners of it right Sacramentaries and Capernaites (if you haue giuen as good testimonie of faithfulnes as they) whom shall wee beleeue? are you not contradictorie: and may we thinke you can favour that side; your wordes doe beate downe; shew vs then wee pray you how shuch great fauours doe not preiudice the doctrine of the church of Englande, or not condemne those millions of learned diuines and blessed Martirs of extreme follie, who haue died for the same; and that God should reveale to you onely that it was for that which neither furthered nor hurteth? Lastly instruct vs whether the institution of the Sacrament by Christ, saying: this is my bodie: doe this in remembrance of mee, bee not the true and right making of it Christes bodie and blood vnto vs: and vppon what ground of Scripture it may bee proued, that the cooperation of his omnipotent power doeth make it his bodie and blood vnto vs, and in what sense: And whether such phrases doe not helpe the Popish argument of Gods power which they commonly vse to approue their transubstantiation.

[a] pag. 178.
[b] pag. 119. 120.

There be also in your book diuers Theoremes not so familiar to vs common Christians, neither doe we perceaue them in the English Creede; neither in the reading of the holy writinges of God. Wee pray you therefore declare vnto vs by what spirit or worde you teach them vnto vs. what foundation they haue in holie writt: and how they pertaine to the faith or discipline of the English church? Such as are these. [a] *Tenne, the number of natures perfections.* [b] *Angels perpetuitie: the hand that draweth out celestiall motion.* [c] *Church attyre with vs liuely resembleth*

18 Of speculatiue doctrine.

[a] Booke 5. pag. 245.
[b] pag. 109.
[c] pag. 61.

d pag. 67. *the glorie of Saints in heauen.* [d] *Daylie bruses: spirituall promotions vse to take by often falling.* e pag. 72. [e] *Multiplied petitions of worldly things, a kinde of heauenly fraud to take the soules of men as with certaine baytes.* f pa. 154. 155 [f] *In Baptisme God doeth bestow presently remission of sinnes, and the holy Ghost, binding also himselfe to adde in processe of time, what grace soeuer shalbe further necessarie, for the attaynement of euerlasting life.* g pag. 160. [g] *The signe of the Crosse (as wee vse it) is in some sorte a meane to worke our preseruation from reproch, and* h pag. 162. lin. 27. [h] *Christes marke.* i pag. 261. [i] *Assuredly whosoeuer doeth well obserue how much all inferior things depende vpon the orderlie courses and motions of those greater orbs, will hardely iudge it meete or good, that the Angells assisting them, should bee driven to betake themselues vnto other stations, although by nature they were not tyed where now they are, but had charge also elsewhere; as long as their absence from beneath might but tollerablie be supplied, & by descending their roomes aboue should become vacant:* and such like, whereof your writinge is not a little stored; but shewe vs onely concerning these, that if [i] *all Angells be ministring spirits, sent forth to minister for their sakes which shall bee heyres of salvation (as Gods spirit testifyeth)* where is it reveyled, that *they attende vppon the celestiall orbes*, or that their perpetuitie is the hande that draweth out celestiall motion; and if they doe, whether it be not sinne in them, to leaue their naturall charge, and to attende vpon that whiche they are not tyed vnto? Doe you not meane the [a] Angells which kept not their first estate but left their own habitation whom God hath reserved in everlasting chaynes vnder darkenes vnto the iudgement of the great day? or would you haue the elect Angells to bee like vnto the Angell of the bottomlesse pitt, whose name is *Abbaddon?* When, where, or how did Christ tell thee that the signe of the crosse (as we vse it) is the marke of Christ, and preserueth from reproch: and what warrant haue you of present grace in the verie worke wrought of Baptisme; did you see in the mountaine of God the patterne of that heauenlie fraude which you say is to catch men

i Heb. 2. 14.

a Iud. ver. 6.

by

by multiplied petitions of worldlie thinges? And what bee the bruses and falls that spirituall promotions ordayned by Christ, doe or can take? And howe doeth it appeare in nature, or from the God of nature; that ten is the number of natures perfections?

19 Of Calvin and the reformed churches.

The Reverend Fathers of our Church call Mr *Calvin* [b] one of the best writers: [c] A reverend *Father, & a worthie ornament of the church of God*, not onelie defending the same doctrine, but also discharging him of slanderous reportes wrongfullie layed against him, knowing that by defaming the persons of christians, and especiallie of Ministers, the Devill of olde time laboured to ouerthrowe the Gospell of Christ. Howe greatlie all christian churches are to prayse God for that mans faithfull labours, and how instantlie therefore all sortes of papistes haue and doe indevour and striue to diminish his creditt, all the christian worlde most aboundlie both by word and by writing, doe testifie. Wherefore we wonder not a little. What moved you to make choyse of that worthie pillar of the church aboue all other, to traduce him and to make him a spectacle before all christians. Wherefore wee craue your fauour that with trueth and patience you would answere our doubtes & scruples which by the preface of your first booke you haue made in vs concerning him. And firste, what Maister *Calvin* hath done against our Church, that you should single him out as an adversarie: Which of our Reverend Fathers of this lande hath wished you therevnto; or else tell vs plainlie whether our adversaries (in whose mouthes you are a most invincible champion) haue not provoked you against him? And open vnto vs without deceite ingenuously, whether all the learned men of our countrie, who haue writte and disputed for discipline, be not to base and meane persons, that on them onely so mightie a man should spend his sharpe arrowes and coales of Iuniper? but you will passe ouer the Seas, and search the sepulchers of the straungers, and finding no man aliue worthie your combat, you call Maister Calvin out of his sweete bedd of rest,

b I. Whitg. pag. 300.
c Bb. Iewel. defen. of Apol. 2. part, pag. 149. Read any English writer defending the church of England: & namely Fulke against Stapl. fort reff. pag. 71. Read Apolog. Angl.

and him that is entred into peace, you chalendge againe into the fielde. Will no man fitt you but he that was (as you brauely affirme) incõparably the wiſeſt mã that euer the French church did enioy, ſince the hower it did enioy him, to whom thouſands were debters: and who for his exceeding paynes in compoſinge the inſtitutions of Chriſtian Religion, & expoſition of holy ſcripture, gayned the advantage of preiudice againſt all gainſayers following him, and of glorie aboue all that conſented to him. How vnlike are you vnto that great & mightie Goliah, who defied the whole Hoſt of God, and made challenge of a man out of them all: he was ſo proude that he demanded but choſe not: he ſought for one that was aliue and vaunted not him ſelfe ouer one that was dead? And heere wee moſt inſtantlie beſeech you, whether your weapons be the wordes of righteouſneſſe and the faithfull penne of trueth. Where learned you, and howe proove you that Mai. Calvin was the founder of diſcipline? And herein declare vnto vs, what moued that Reverend and learned man Mai. D. *Whitgeeft* to ſpende ſo manie[a] leaues to ſhewe that the partes of Diſcipline might be altered by the ciuill Magiſtrate, as ſeruing more fitlie for the Apoſtles time, and the time of perſecution, then for vs, hauing the Magiſtrate to friende, and liuing in peace and quietnes. If Maiſter Caluin (as the[b] true ſtorie reporteth) obtayned the conſent of the townes men of *Geneva*, not onelie by demonſtration out of the holy ſcriptures, but alſo by ſhewing the minde of verie learned men of his age, out of their writings, as of *Oecolampadius*, *Swinglius*, *Suychius*, *Philip*, *Bucer*, *Capito* and *Miconius*, who was the founder of the diſcipline? Where had theſe notable men their iudgement? Did he teach them? or write before them? Was it not one founder euen the Lorde Chriſte, the author and builder of his Church, who raiſed vp diuers men in diuers places, and taught them by the ſame ſpirit out of the ſame holie ſcripture, the ſame doctrine and commaundement of trueth and righteouſnes? Shew vs alſo we pray you before our God which ſearcheth the heart, whether

a D. Whitg. pag. 174.

b T. Beza in vita Calvin.

ther we haue not iuſt cauſe to iudge, that in penning this ſtorie, you make of Calvin, your purpoſe were not to deceaue your reader by an artificiall entwining of ſome part of the trueth with the hollow & glittering threed of your owne wittie coniectures and peremptorie cenſures; as namelie when you beginne to tell of the repentance of the people of Genevah, irefullie champing vpon the bitt: you ſuddenlie fall into a diſcourſe of the riſing vp of thoſe reformed churches; you beſprinckle them with likelihood of deſire of glorie of their owne enterpriſes; you blame thē that in that troubleſome time they wanted common cōference, and that afterwardes leaſt they ſhould derogate from their credite, they became euer after reſolute to maintayne that whiche they had done, and ſo leaving the churches all beſpotted with leuitie and ſelfepride, and eaſed of all conſcience and honeſtie; you cloſelie thruſt in Calvin with this worde, therefore: that he and his aſſociates (as parteners of the ſame ſelfe weening) ſtiffelie refuſing to adminiſter the holie Communion, were baniſhed the towne. Pag. 5. 6.

After ſpeaking of his reſtoring and reeſtabliſhing of Diſcipline, you haue in one place, *Many things might lead them &c.* And in other place, *He rightelie conſidered, &c. This deviſe I ſee not howe the wiſeſt, &c.* And again: *This ſorte it may be, &c.* Therefore we pray you to teach vs how ſuch might lead & may *bees*, ſuch entring into his thought and croſſe commending that for his diviſe which he ſimply propounded as out of the Scriptures of God; may not drop into your readers heart ſuch vnheeded impreſſions, as may make him highly admire R. H. great grauitie and iudicious wiſedome and *I. Caluins* carnall pollicie, fine hipocriſie and peremptorie follie. pag. 7. 8.

We beſeech you alſo helpe vs in theſe things following. Firſt the true ſtorie ſaith, Many being at the firſt gently admoniſhed, for many vnworthy acts, and for old enmitie among the chiefe families, and the ſtubberne being more ſharpely reproued; the citie was diuided by the faction of certayne priuate men, *Farellus* and *Calvin* with *Coraldus*, openly proteſted that they could not orderly celebrate the Lordes Supper vnto men ſo much at diſcorde. At which time alſo betwixt the Church at *Barne* and *Gene-* The. Beza in vit. Calvini.

Genevah was difference in certayne rites, which while they were aboute to sett in order by a Synod summoned for that purpose; the chief Magistrates for that yeare of *Genevah*, being the Captaynes of the factions and discorde, assembling the people brought the matter to this ende; that these three faithfull seruants of God were commanded to depart the towne within two dayes. And when these Officers, like vnto filthy froth, were cast out (the one accused of seditiō going about to escape through a window, falling downe headlong, by the pease of his bodie, was so hurte that within few dayes hee dyed: another for murther was put to death, and the two other being accused for ill gouernment in a certaine embassage, forsooke the cuntrie, and were condemned being absent; the Citie then began to seeke againe for their Farellus and Calvin. You say when these things began
pag. 5. 6. 7. to bee put in vre; the people began to repent them of that they had done; the rather for that they grew by meanes of this innovation into dislike with some Churches neere about them, &c. and so Calvin and his associates (as is afore said) were banished, and that after the places of one or two of their Ministers beeing fallen voyde, they are importunate to obtayne Calvin agayne, and that they were content the other two should enioy their exile. The contradiction of these two stories we pray you to reconcile, eyther by the 24. *epist.* which you cite, or by anie true narration whatsoeuer. First shew vs that the dislike of other churches was for discipline, and that for that dislike the towne was the rather mooued against Calvin. And whether rather these churches did not make intercession by the decree of a Synode for Calvin to the Genevians. Secondlie, whether those Sindickes being wicked and taken away by the righteous iudgmentes of almightie God, the people were not made free from the former factions: and whether that thervpon the Lord mooving their mindes, they remembred not the iniuries done to those two good Pastors. And shewe vs by cleare demonstration they sought not as well for *Farellus* as for *Calvin*. And heere also without your helpe, wee knowe not what construction to make of your descanting on the Ministers, assuring Calvin of

their

their allegeance, his returning as it had bene another *Tullie*, and the assenting of the people with no lesse alacritie of minde then cities vnable to holde out longer. Are these anie other but bitter skornes and despitefull fictions? And to omitt many things (because this is a personall cause) we doe most hartilie begge at your handes to aunswere vs truelie and faithfullie, whether you thinke Maister Calvin to haue bene an honest truehearted christian, fearing God, and not an impostor and a deceaver of the people, or at the least you would haue men so to esteeme of him. For howe can wee otherwise coniecture in that you blame him more for the countenancing of discipline beeing established, pag. 10. 12. then for establishing of it, affirming with no small incitements of cunning insinuations, that because hee by wisedome and not by the word of God, saw that discipline requisite for that people, hee imployed all his witt by sifting the very vtmost sentence and sillable of holy Scripture to confirme the same; and not to omit the least occasion in all his writinges following of extolling the vse and singular necessitie thereof. If wee may thus iudge of his faithfulnesse in promoting of discipline, what may wee suspect of his sincere dealing in the doctrine? About rites (as the ministring with common bread) you acknowledge that he would not stande with the Church, to make trouble for a thinge indifferent, and why if he were a good man, should we thinke that hee would professe it to bee trayterous Epist. 165. cowardlines, not to dye a hundred times rather then to suffer that to bee wickedly borne downe which hee very well knew to bee taken out of the word of God? Can you so farre make manifest eyther by good and iust presumptions, or by playne and true storie, his deepe hipocrisie and arrogant pride; that euen against his owne conscience; hee woulde so earnestly striue and trouble the whole Church to maintaine a deuise of his owne? Wee pray you therefore to shewe vs sincerelie whether such insinuations bee charitable? and whether if you bee a friend to the Gospell, you make not a greater rent in Gods Church, by such arguments then if you medled not at all in the matter, but left it to men of more stayde and sounde

discretion and of a more charitable and peaceable spirite. For if such bolde and bare affirmations may goe for payment, why may wee not as well heare and beleeue Maister Harding, which calles all the whole and pure doctrine beleeued and professed in England;[a] *A wicked new deuise of Geneva.* We desire you therfore in the name of our Lorde Iesus Christ, who shall iudge all men at his cōming and make manifest the intents & thoughts of the heart, to shew vnto vs without all artificiall glozing whether all this your treatise of Calvin, be not polished armour, and a sharper rasor, prepared for the vse and helpe of the enemies of the Gospell, and that it may not rather bee called a preiudiciall commentarie; and a Popish paraphrase; then a storie true plaine and without partialitie, and that men haue not iust cause to thinke the better of Maister Calvin and the cause of discipline, when they see so litle plaine and faithfull dealing in your writing. Reade therefore his preface before his comment on the Psalmes, and Beza his storie of his life, and the French or any other stories or monuments of faithfull honest Christians and then aunswere faithfully the trueth and shewe your honest meaning.

a In his Epist. to Bb. Iewell

20 Schoolemē Philosophe and Poperie

Our reverend Fathers [a] converting their studies frō schoole authors vnto the holy scriptures, and causing others to do the like, brought many to be well seene in divinitie, and themselues and others well affected in Religion; and therefore constantlie affirme that [b] *The heauenly doctrine of our Sauiour Christ was so buried in the darkenesse of schoole-learning*, that no man tasted the sweetnes of it, which to be true that worthy man *Martin Luther*, through Gods goodnes to his Church finding by great experience in him selfe and others, is bolde to say, [a] *Theologia illa scholastica exulem nobis fecit veram & sinceram theologiam.* That schoole diuinitie hath banished from vs the true & sincere divinitie. And againe, [b] *Totus Aristoteles ad Theologiam est tenebra ad lucem.*

a D. Cranmer as Mr Fox writeth. booke of Mart. pag. 1752.

b Tho. Bb. of Lincol. ser. 1. vpon Rom. 1. 16. pag. 7.

a Respons. M. Luth. ad dialect. Siluest. cont. conclus. sextam.

b Conclus. 50. vol. 1. pag. 56.

lucem. All *Aristotle* vnto divinitie is darkenes vnto light. Now in all your bookes, although we finde manie good things, many truethes and fine pointes bravelie handled, yet in all your discourse, for the most parte, *Aristotle* the patriarch of Philosophers (with divers other humane writers) and the ingenuous schoolemen, almost in all pointes haue some finger: Reason is highlie sett vp against holie scripture, and reading against preaching, the church of Rome favourablie admitted to bee of the house of God. Calvin with the reformed churches full of faults: & most of all they which indeuoured to be most removed from conformitie with the church of Rome: Almost all the principall pointes of our English creede, greatlie shaken and contradicted. If you doe not sincerelie, plainelie and truelie aunswere all these our necessarie doubtes and demandes; what shall we haue cause to thinke of these your tedious and laborious writinges? Shall wee doe you wronge to suspect you as a privie and subtill enemie to the whole state of the Englishe Church, and that would haue men to deeme her Maiestie to haue done ill in abolishing the Romish religion, and banishing the Popes authoritie: and that you would bee glad to see the backesliding of all reformed churches to bee made conformable to that wicked synagogue of Rome: and shame and reproche to all faithfull Ministers, whom GOD hath raysed vp to reveale and beate downe Antichrist: and that you esteeme the preaching and writing of all the Reverend Fathers of our Church, and the bookes of holy scripture to bee at the least of no greater moment then *Aristotle* and the Schoolemen? Or else doe you meane to bring in a confusion of all thinges, to reconcile heauen and earth, and to make all religions equall? Will you bring vs to Atheisme, or to Poperie; or to prepare a plott for an *Interim*, that our streetes may runne with blood, when all religions shalbee tollerated, and one shall beate and provoke another? Are there not examples sufficient of vnspeakeable massacres abroade; vnlesse wee should fett the same home to our countrie, reioycing vnder the blessed vnitie of the Gospell of peace. Thinke you that the longe experience of Gods protection, in these golden dayes of quiet concorde, the

Booke 1. Preface pag. 6.

religious and peaceable heart of our deare ſoueraigne Ladie and Queene ELIZABETH, (for whoſe ioyful preſervation all good and chriſtian minded Engliſh men, doe vnceaſantlie pray) and the thouſandes of faithfull ſubiectes, who haue learned Chriſt vnder the ſhadowe of her moſt happie and honorable reigne; would euer giue you thankes for ſuch great ſervice, or euer agree vnto ſuch abhominations, if they ſhould once beginne to eſpie ſuch ſtratagemicall operations to appeare in their effectes, and to ſhewe them ſelues directlie and openlie: We beſeech you therefore in the Name of IESVS Chriſt, and as you will aunſwere for the vſe of thoſe great giftes which God hath beſtowed vpon you, that you woulde returne and perviſe adviſedlie all your five bookes, compare them with the articles of our profeſſion ſet out by publick authoritie, and with the workes Apologeticall & other authoriſed ſermons & homilies of our church, and of the Reverend Fathers of our Lande, and with the holie booke of God, and all other the Queenes Maieſties proceedings: and then read and examine with an indifferent & equall minde a booke ſett out in Latin called *Querimonia Eccleſiæ*, and an other in Engliſhe, late come abroade, ſpeaking of Scotizing and Genevatiſing, & Allobrogicall Diſcipline: and having maturelie with a iudicious cõſcience in the feare of God, pondered and wayed them in the ballance of trueth and iuſtice, then tell vs roundlie and ſoothelie: That if the Reverende Fathers of our church, aſſiſted with ſome of the approved divines of both Vniverſies, did reade, peruſe and examine your bookes, and thoſe two other bookes, whether they would not iudge in their conſcience, and giue ſentence with their mouthes, that by thoſe three writinges, the Church of Englande and all other chriſtian Churches, are vndermined, and that they are verie notable bellowes (if Gods mercie ſtayed it not) to blowe the coales of ſedition, and fierie civill warre betweene all chriſtian Churches; and to make all people, who reade them, to fall either flatly to Atheiſme or backewarde to poperie, when they ſhall ſee all godlie Miniſters and chriſtian churches, by men of their owne ſide and profeſſion, to be ſo openlie traduced and notoriouſlie detected,

and

and all the articles of our Religion & many partes of our church gouernment to be checked, blamed, or cõtradicted. And might they not thinke that the Popes factors in Englande, haue some intelligence with such writers? Or is that new found discipline so neerlie seated with our English creed; that such expert archers ayming at the one, must needes hit the other?

Our last scruple and demaund is this, seeing your bookes bee so long and tedious, in a stile not vsuall, and (as wee verelie thinke) the like harde to be found; farre differing from the simplicitie of holie Scripture, and nothing after the frame of the writinges of the Reverend and learned Fathers of our church, as of *Crammer, Ridley, Latimer, Iewell, Whitgeeft, Fox, Fulke, &c.* And that your Prefaces and discourses before you come to the question are so longe, & mingled with all kinde of matters and sutes of learning and doctrine: whether your meaning bee to shewe your selfe to bee some rare Demosthenes, or extraordinarie Rabbi, or some great Pythagoras, that enioyne your scholars or your aduersaries to fiue yeares silence, before they can be perfect in your meaning or able to replye: or that these men you write against, bee not sounde in matters of fayth; and therefore you handle all thinges, or elfe you had no better way to make doubtfull the chief groundes of our faith and religion, and that you would haue men better seene in Philosophie and schoolemens diuinitie, and namelie in Aristotle: or that you were afearde, that if you had not handled it with so graue, heroicall and loftie a maiestie, you should haue bene reputed like some other man, and so your fame should haue bene but small: or that you would wearie your aduersarie with such thicke and continuall fallinge strokes, that hee should not bee able to stande before you to strike one blow against you, or that you would beare downe the cause with swelling wordes of vanitie, and cunningly framed sentences to blinde and intangle the simple; or that you would shew your selfe another Aristotle by a certaine metaphisicall and cruptical method to bring men into a maze, that they should rather wonder at your learning, thē be able to vnderstand what you teach in your writinge. Wee which

21. The stile & maner of writing.

Read book 2. pag. 58.

ſtande for the defence of our Engliſh church highly commend R. H. bookes, wee alleadge your opinions as well as wee can to ſtop the mouthes of fooliſh carpers: Wee commend your books as very excellent and learnedly penned, and not to be anſwered; then they promptly aſke your reaſons and require of vs to ſhew by what arguments you maintaine thoſe aſſertions: then returne wee to your bookes, wee ſeeke and beate our brayues, but are hardely able, by our meane capacitie, to gather any thinge: but as a man a farre of beholding a bryer tree; all blowen ouer with his flowers, with great deſire approacheth neere vnto it, and findeth himſelfe deceaved; ſo the delight of reading your booke is meruelous great, but the fruit thereof (howſoeuer it come to paſſe) vnto vs that ſearch and examine it, is far vnlike the goodlie ſhew and appearance. In the booke of that moſt learned and reuerend Father D. Withgift: wee finde the queſtion iudicially ſett downe, his aunſwere to the matter in queſtion ſenſible, his reaſons eyther from holy ſcripture, from Fathers or new writers, without all circumferences and crooked windings, directly applied, ſo as ſuch poore men as wee be may beare away what hee ſaith and what hee intendeth: but in your writing wee are mightely incombred; wee walke as in a labyrinth, and are ſuddenlie ouerwhelmed as in the deepe ſea: ſometime it ſeemeth to vs that wee ſee great floriſhing of warlike and glittering weapons and to heare the lowde outcryes and noyce of them which purſue their enemies in battell, thundring, gunſhott, toſſing of ſpeares, and ratling of harneſſe; yet cannot we perfectly perceaue any thinge almoſt rightly to touch the aduerſarie pretended; but rather (as in our demandes before wee verely thinke doeth manifeſtly appeare) moſt heauie ſtroakes, poyſoned pellettes, and dangerous puſhes of the pikes, againſt the Ieruſalem of God, the holy Chriſtian church of Englande, whom you would ſeeme to defende. Wee deſire you therefore with all inſtancie, that you would not denie vs three things. Firſt to ſhewe vnto vs what arguments you haue alleadged which are materiall and of waight, which are not to bee found in the aunſwere of that reuerend Father vnto Maiſter Carthwright; and herein plainly

to declare which be your arguments or direct aunswers, which are neither fine and close Ironies, or blustring bitter scoffes, begging of the question, or peremptorie affirmations, and how wee may knowe what is the state of the question, and when you are in or out, and what you holde in your conscience to bee the trueth in Gods sight: howe great and large your fiue bookes would bee, if you had vsed reasonable, intelligible and logicall argumentes, onely as other writers and disputers doe, and had left out all needlesse wittie gloses and Rhetoricall shadowes in preambles, discourses, digressions, amplifications, and had kept your selfe out of the common iayle of sophisticall elenches, and impertinent outleapes, and had followed S. Peters prescript, in a meeke, reuerend and direct apollogie and defense proceeding from a good conscience. Secondly, that if you sett foorth your other bookes which are promised, you would bee more playne and sensible; and followe the vsuall language and stile of other learned men and English writers; leauing out vnnecessarie long discourses, and common places, sett out your reasons in playne termes and wordes of sinceritie, without these hugie embossements or stuffed bumbasing, that poore playne men, which cannot skill of such hidden misteries, may perceaue and learne something by your great travailes. Thirdly that you would bee carefull not to corrupt the English creede and pure doctrine (whervnto you haue subscribed) either by philosophie or vaine deceate of schoolemens newborne diuinitie, or by any other beggerly rudiments of this worlde, nor sett these Churches by the eares with these closely caried and daintie insinuations, and that through desire of vayne glorie you prouoke not your brethren, and helpe the common and sworne enemie, which fighteth against God, against Christes church, against our peaceable cuntrie, and against our religious, godly and christian Princesse. And especially that you beware in the cause of supremacie to giue your lawfull soueraigne her right and full due, and not so to make the Church of Rome of the familie of Christ IESVS, that you lift vppe the sonne of pride the blasphemous tyrant the *Pope* into that hie chayre of pestilence to bee Christes vicar vppon

1 Pet. 3. 15. 16

Sar. contr. Examen cap. 2. pag 57.

Ipsa est mater nostra in qua & per quam regenerauit nos Deus. &c.

vpon earth, and ministeriall head of his vniuersall Church. For as there is one that saith the church of Rome is *Mater nostra*, our mother: So if you should goe but one step further, we know not what iniurie may be done to her Maiesties rightfull Imperiall Crowne and dignitie. And lastly, that you remember him which is hie and excellent, the king of all glorie, and Lord of all power, that you please not man to displease God, & seeking your self, you forsake not your own mercie.

You knowe that it is written: [a] *Only by pride doth man make contention, but with the well advised is Wisedome.* And [b] *when pride commeth, then shame commeth, but With the lowlie is Wisedome.* You know also who hath saide: [c] *Vengeaunce is mine, &c.* And againe. [d] *Touch not mine anointed, and doe my Prophetes no harme.* And againe [e] *The Lord knoweth the Way of the righteous, and the Way of the Wicked shall perish.*

a Prov. 13. 10.
b Cap. 11. 2.
c Deut. 32. 35.
d Psal. 105. 15
e Psal. 1. 6.

The purpose of this letter.

Now in all these things good *Maister Hoo.* though wee thus write, we doe not take vpon vs to censure your bookes; neither rashly to iudge of you for them, but because wee bee all children borne in this Church, and euery child louing his mother, is ielous ouer that which seemeth disgracefull to his mother; and all Christians are exhorted to [f] contende earnestly for the faith which was once giuen to the saints: and he that toucheth our faith toucheth the apple of our eye; Wee could not but vtter our inwarde greefe, and yet in as charitable manner, as the cause in hande would suffer, (for is it not a great matter when you seeme to vs to make a wide open breach in the church, and to stayne the pure doctrine of faith) wee seeke that the trueth bee not darkened or defaced; and that you by wise, playne and honest resolution vnto these our doubtes and demandes, may approue your selfe as the faithfull and sincere seruant of Iesus Christ. If then in all these our demaundes and requestes, you doe louingly and faithfully satisfie vs your natiue countrymen, who haue sucked out the sincere milke of the Gospell, by the doctrine in England

f Iud. vers. 3.

professed

profeſſed, publiſhed and preached, by ſermons, apologies, articles and reading of holy ſcripture euen now theſe 40. yeares; (for whiche wee are not able to render ſufficient prayſe and thankes to our moſt mercifull Father in IESVS Chriſt, and namely for that worthie inſtrument of our ioy, that bleſſed *Halcyon* and Chriſtian *Deborah*, his annoynted hande-mayde our ſoueraigne Ladie and Queene Elizabeth, whom the ſunne of righteouſnes hath rayſed vpp to ſtill the raging ſtreames and roaring waues of Gods enemies, euen the curſed Cananites of Romiſh Babilon, whoſe peaceable and floriſhing raigne wee moſt humbly pray the mightie God of heauen, the Father of our Lord Ieſus Chriſt, ſtill to continue in ioy and honour) if indeede you aunſwer our deſire in loue and faithfulneſſe, we ſhall haue good cauſe to commende well of your ſincere meaning, we ſhalbe beholdinge vnto you for your godly zeale in defending our church, and giue vnto you your condigne praiſe in all places, for your true and vpright dealing, and pray earneſtlie vnto God for you, that ſuch excellent giftes and graces, which he hath vouchaſed vnto you aboue many, may be alway wiſely imployed, to the aduancing of the glorie of the moſt high God, and of his moſt glorious Sonne Ieſus Chriſt our Lorde, to the furtherance of the proſperous wealth of his holy Church, the fruitfull ſeruice of your ſoueraigne Prince and natiue countrie, and to your owne inward comfort, and vndeceavable ioy of conſcience, in and through Ieſus Chriſt our bleſſed Lorde and Saviour, to whom bee all praiſe and glorie in his Church and in all places of the world for euer, Amen.

Faultes to be corrected.

Folio 3 lin. 31. read fauoring.
Fol. 11. lin. 2. read pearcing.
Idem. lin. 30. read helped.
Fol. 18. lin. 28. for ſonne, read ſame.
Fol. 19 lin. 30. read profeſſed.
Fol 22. lin. ult. then, read them.
Fol. 34. lin. penult. read ingenuouſly.
Fol. 35. lin. 14. read ſuch.
Fol. 37. lin. 19. take away the puncte.
Fol. 40. lin. 13. after abſent put a parentheſis thus.)